The Darkneſs of

# ATHEISME

Expelled by the

LIGHT of NATURE:

OR,

The *EXISTENCE* of a

# DEITY:

AND

His Creation and Government

OF THE

# WORLD.

Demonſtrated from Reaſon, and the Light of Nature only.

With an *Appendix* touching the moſt proper Method of Preaching the Goſpel among the Heathens.

Engliſhed by *H. Care.*

*Animus, non Auribus.*
*Nullus in Inferno eſt* Atheos, *ante fuit.*

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*Quisquis profundo mente vestigat*
*(verum*
*Cupitque nullis ille de vijs falli*
*In se revolvat intimi Lucem visus*
*Longisque in Orbem cogat inflec-*
*(tens motus*
*Animumque doceat quicquid extra*
*(molitur*
*Suis Retrorsum possidere Thes-*
*(sauris*

*Quod atra dudum texit erroris*
*(nubes*
*Lucebit ipso perspicacius Phœbo*

Boet. de Consol. Philos. Lib.
3. Metr.

Who e're profoundly searches
(after truth,
And would not be misled by
(straggling paths;
Let him turn on himself his in-
(most eye,
And bend into a Ring his rang-
(ing thoughts,
Making his Soul see what she
(seeks abroad
In her own native Treasures
(stor'd up in.

Then what errors black
(Cloud did hide, will soon
Shine clearer than the Sun it
(self at Noon.

# TO THE READER.

THe publishing a Book to prove the *Existence of a Deity* amongst People that have all Inrolled themselves *Christians* at the Font, may possibly be thought unnecessary; but it must be only such as are strangers to this unhappy Age of ours,

where it is esteem'd by too many a piece of *wit to be Prophane*, and all things *Sacred* have been made objects of Scoff & Drollery; wherein *Atheists* have appeared broad-faced, and with a prodigious impudence defied Heaven in the sight of the Sun, undertaking to dispute *Divinity* out of the World by *Reason*, and levying Arguments against that Power which gave them Being;

how

how requisite then it is now to shew the abused World, that these *Godless ones* have all this while committed a Rape on their own *Reason*, who freely of her self (would they but hear her speak) leads them directly to the knowledge of a *Deity*.

Nor is it only these *open Ranters* that we are to combate, there is a sort of *secret demure Atheists*, who verbally acknowledge a Deity, and perhaps make

the

the moſt zealous pretenſi-
ons of Religion too, but
Hearts being not really
poſſeſt with a firm belief
and ſtable apprehenſion of
a *moſt Juſt and Holy Power,*
*that being ever preſent takes*
*an Account of, and will one*
*day ſeverely judge all their*
*Actions*, They thereupon
give no other Check to
their exorbitant Luſts, than
what external or politick
reſpects may Bridle them
in with, whence proceeds
that

that Inundation of wickedness that at this day overwhelms the World; and though these last may hypocritically Counterfeit a veneration of the *holy Scriptures*, there is only this difference between them and the other Crew; that whereas the others disclaim all regard to those *sacred Oracles*; these pretend to believe them, but really do not.

To

To meet with them both, we recommend this brief *Treatise* to publick view; which not with *flourishes of Rhetorick*, or mustering up *Authorities*, *Fathers*, *Philosophers*, &c. But meerly by Natures Light, and in an undeniable *Mathematical Method*, evinces *the existences of a Deity*; which once firmly and unfeignedly believed with the necessary consequences thereof would very

ry much ſtop the Torrent of Impiety in Mens Lives, and prepare them for the reception of, and obedience to other Articles of the *Chriſtian Faith* and *Goſpel Duties*; The main part of it is an Arrow borrowed from the great *Morinus* his quiver; He that was lately Royal Profeſſor of *Mathematicks*, when he firſt ſent it abroad in its Roman Dreſs 'twas welcomed with the applauſes

of

of the *Sorbon* and general approbation of the learned World for its perspicuous Brevity, Orthodoxnes, and close Cogent Method of arguing.

What entertainment it may meet with in this courser English Garb, I cannot Divine, yet dare venture to say, that whoever shall Seriously and Understandingly read it over, cannot but confess a Deity, or disown his Reason

Reaſon, and muſt acknowledge a *God*, unleſs he will deny himſelf to be *Man.* If it prove in the leaſt uſeful to reduce any to their Allegiance to their *Soveraign Creator*, I ſhall eſteem my pains moſt *advantageouſly* laid out in the Tranſlation, and therefore conclude with imploring his *Infinite Majeſty*, that he would by commanding a Bleſſing to attend it, render it *Effectual* to that deſired end.

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# THE PREFACE OR INTRODUCTION.

HOW spreading and Epidemical the Contagion of Atheism is grown of late, there are few so happy as to be ignorant, That

the same not only strikes at the Root of all Religion, but takes away all sense of Good and Evil, all Trust and Obligations amongst Men; and consequently is most destructive to humane Society and Government, is no less evident: To put some stop to this fatal Torrent which thus threatens all things sacred and civil with a Deluge, not a few have attempted with endeavours no less laudable than

laborious: Yet ſcarce attaining that ſucceſs as was wiſhed, by reaſon of their not proceeding in ſuch a Method of Proof, as the Adverſaries (who muſt be allowed to chooſe their Weapons, or they will never acknowledge themſelves vanquiſhed) have thought fit to expect for their Conviction; The authority of ſacred Scriptures, which pious Souls devoutly reverence, They

Impudently deny; The sense all Nations have of a Deity, they alledge is only a general cheat, and a melancholy Fancy blown into credulous heads by subtile Polititions. The Beauty and Harmony of the world they tell you, is only caused by the curious motion of Dancing Atoms, or the apt, yet fortuitous concurrence of Actives with Passives: In brief, (for who without horrour can relate their

their Blaſphemies?) whatever you offer of that kind, they evade; yet ſtill pretend highly to Reaſon, and intimate they would be ſatisfyed, could they but meet with ſuch Demonſtrations might be neceſſarily concluſive to their Underſtandings, and enforce their Aſſent: And certainly, the goodneſs, and Infinite Mercy of God, (ever legible in all his dealings with Mankind,) doth moſt il-

lustriously display it self in this, That even when they not only (like desperate Traytors) renounce all Allegiance to Him, but deny his very Essence, from whence they received their own: Yet still he affords them Natures Light, and deprives them not of those common Principles, which if seriously consulted, are able to reduce them from their horrid Phrensie, and evidently demonstrate the

Existence

Existence of a Deity that Created the World, and continually Governs it by his Providence, and whom to acknowledge, Love, and obey, is not only their Duty, but their glory, perfection, and chiefest Happiness.

To make it appear that Nature of it self doth so far enlighten, and conduct us, is our present design, wherein the more to comply with their Humour, which pre-

tends so high a value for Reason, we have chosen to proceed in a Synthetick Method, familiar in *Geometry*, whose Students glory in the infalibility of their Demonstrations, and may justly boast more certainty than the Votaries of any other Science, A happiness they principally owe to that excellent Mode of Arguing by *Axioms* and *Theorems*, which in the subsequent Leaves, we have endea-

endeavoured to imitate: Not doubting but the ſame may be practicable in all other Learning, as well as the *Mathematicks*, and that with greater ſucceſs than can be expected from the vulgar *Logick*, or wrangling *Sophiſtry* of the Schools: The Foundation is laid on *Definitions*, truly ſtating the Nature of the Things treated of, and certain *Axioms* or common Notions, ſelf-evident and univerſally neceſſary,

necessary, whence we are apt to conceive the succeeding *Theorems* by a due and continued connexion built hereon, must be confest undeniable, unless we shall abandon our Reason, resolve absolutely to Dispute against Common-Sence, and proclaim our selves rather Brutes than Men.

And that we may proceed *Orderly*, we will

First

*First*, give brief *Definitions* of the Terms which we are forced to make use of in the ensuing Discourse.

*Secondly*, Lay down several Self-evident *Axioms*,

And,

*Thirdly*, Deduce thence *Theorems* necessarily arising pertinent to our present scope.

DEFINITIONS.

## DEFINITIONS.

1. Esse *is a Term used to signifie a* Principle *of Being, or that whereby whatever* Is, *or can be* Is.
2. Ens (*or a Being*) *is that which hath an* Esse, (*or such Principle of Being*) *And is either* Actual *or* Potential.
3. *An actual Being is that which actually doth exist.*
4. *A Potential Being, is that which may come, or is able actually to exist hereafter.*
5. Nothing

5. Nothing, *is that which hath no* Esse, (*or principle of* Being)
6. A Finite Being, *is that which is included & bounded within some limits of* Being.
7. An Infinite Being, *is that which transcends all, or is included in no bound of* Being.
8. Eternity, *is an infinite duration; Or that which transcends all bounds of Continuance or Enduring.*
9. Creation, *is the produ-*

tion of a Being out of Nothing.

10. Providence, is the Method or Reason of Ordaining things for some end.

11. A pure Act, is the perfection of Being, to exclude from it all Power to be another thing.

12. Nature, (as here we take it) is every Finite Being so far as endowed with its proper Virtue; Or, a concourse of Finite Beings, to effect something by their proper Virtues.

AXI-

## AXIOMS.

1. *Every thing either* Is, *or* Is *not.*
2. *It is impossible the same thing should at the same time both* Be, *and not* Be.
3. *Nothing is* before *it is.*
4. *That which* is not, *can* do *or* effect *nothing.*
5. *That which* is, *is not in* power *to be that which already it is.*
6. *Whatever* is, *is either by or from it self, or hath its Essence from* another *besides it self.*

7. *That*

7. *That which* Is *by it self, is* Independant *on any thing besides it self; and so on the contrary.*

8. *Nothing can* give *that which it self hath not.*

9. *As a thing is in it* self, *so is it in its* posse, *or power.*

10. *The power of a* Finite Being *is* Finite, *both its* active *power, and also its* passive, *so far as 'tis reducible to Art.*

11. *The Effect of a* Finite *Virtue or power cannot be* Infinite.

12. *There*

12. *There is no finite thing, but ſomething more great,* or more perfect *may be aſſigned or conceived.*

13. *Nothing can be, or be conceived greater, than that which is* infinite.

14. *To every finite thing, another thing* equal *may be conceived.*

15. *The* whole *is greater than its* part.

16. *Thoſe things which are the* ſame *with any third thing, are the ſame be-*

tween themselves in that Third thing.

17. That which is the Cause of the Cause, is also the Cause of the thing Caused.

18. That which is not Eternal, begins to be in Time, or hath some other first beginning of duration proper to its self.

19. Of that which is Eternal, there can no beginning of duration be assigned.

20. Everything that is compounded

pounded *is dividable into those things of which it is compounded.*

21. *Nature makes nothing out of nothing, nor* any *thing out of* every *thing.*

22. *There is no progress to be made in* Cause, *or from Cause, to Cause* infinitely.

# THEOREMS.

1. *An Infinite Being, is all that which is, or can be.*

FOr otherwise, Infinite being it self would be included in some Limits of being, against our 7*th* definition; and hence it follows, that Infinite being in its self is every finite being, but without,

or above all limits, or (as others expreſs it) Abſolutely, Incontractedly, or Eminently.

Nor let any over captious head, conceit that here at firſt ſtep, we ſtumble on a Paralogiſm, and fall to Beg the Queſtion, by taking that for granted, which is to be proved, *viz.* That there is ſuch a thing as Infinite being. For we here only treat of Infinite being abſtractedly, as defined in our 7*th* definition, whence this *Theorem* is neceſſarily deduced; Now a definition doth not neceſſarily infer, that there is (*ex parte rei*) and indeed ſuch a thing

thing as is defined. *For Example*, The squaring of a Circle is the finding of a right line, which may be equal to the circumference of a Circle: this is a true definition; yet there is really no such invention, nor yet is it known whether 'tis possible to be done, since it hath not yet been found out by any the most laborious Geometrician. But that there is really such a thing as Infinite being, we shall prove by and by. *Theorem* 23.

## THEOREM. II.

*Infinite being is a pure Act.*

For otherwise it should be in power to be some other thing; Definition the 12th; And so would not be. All that which is, or can be, against our First *Theorem*; or would be included in some limits of being against our 7th Definition.

*Theorem*

## THEOREM. III.

*Infinite Being is an Infinite Act, or every Act that is, or can be.*

For otherwise it would not be all that is, or can be against our first *Theorem*, nor a pure Act against our Second *Theorem*; Therefore Infinite being must be an Infinite Act, and by consequence is good, true, potent, wise, and whatever else can be, or be conceived under the notion of an Act or perfection, and that in the highest degree.

*Theorem*

## THEOREM. IV.

*Infinite Being is unchangable.*

For otherwise it should be in power to be that, into which it is changable; and so would not be a pure Act against our second *Theorem*, nor an Infinite Act against our third *Theorem*.

## THEOREM. V.

*A finite being cannot be the adequate subject of an Infinite.*

For if it would, The Passive Power of a finite being must be Infinite against our 10*th Axiom*.

*Theorem*

## THEOREM. VI.

*There cannot be two Infinite Beings.*

For ſuppoſe (if it were poſſible) *A.* and *B.* to be two Infinite beings in any moment of time, now becauſe *A.* is an Infinite being, therefore it will be whatever is or can be at that moment of time; but whatever is, or can be at the ſame moment of time, doth not admit of any Generical Specifick, Individual or other difference from it ſelf, but is one and the ſame both in reaſon and things; And therefore neither *A.* nor

*B.*

*B.* do admit of any difference at all between themselves, but will be wholly the same in entity according to our 16*th Axiom*, and so not two Infinite beings against the *Hypothesis*; whence it is evident, there cannot be two Infinite beings.

It may possibly be objected, that this *Theorem* concludes aright of two infinites in essence or entity, since such an infinite is indeed all that is, or can be, according to the first *Theorem*, but not of two infinites, whereof at least one is finite by Essence, but infinite by Accident; As Body which may

may be infinite in extenſion, or quality by intenſion.

But we anſwer, *That the finite eſſence of Body, cannot be the ſubject of an infinite accident, as as Infinite extenſion would be, ſee our* 5th Theorem; *therefore there is no ſuch infinite; the ſame we ſay of Quality, and irrefragably conclude, there cannot be two infinite beings.*

## THEOREM. VII.

*Infinite being is not dividable.*

For *Firſt*, It cannot be divided into two infinite beings, becauſe a part cannot be equal to the whole

whole, *Axiom* the 15*th*, nor can here be two Infinites, *Theorem* the 16*th*.

Nor *Secondly*, Can it be divided into two finites, for either of such finites may still be conceived greater, or more perfect *Axiom* the 12*th*, and to every finite thing, something else may be conceived equal, and addition may be made of them, *Axiom* the 11*th*; But by such means something would be conceived more great, large, or perfect, than that which is infinite, against our 13*th Axiom*.

Not *Lastly*, Is it divisible into a finite and an Infinite; For when

when the finite is taken away, ſtill the Infinite Being remains, which hence plainly appears cannot at all be divided.

## THEOREM. VIII.

*In an Infinite Being there is nothing before or after.*

For if there ſhould, it would be dividable, *viz.* Into that which was before, and that which is after; But that cannot be by our *7th Theorem.*

*Theorem*

## THEOREM. IX.

*Infinite Being is most simple and uncompounded.*

For were it any way Compounded, it would be dividable into those things whereof it is Compounded, *Axiom* the 20*th*, But infinite being cannot be divided, *Theorem* the 7*th*; Therefore is not Compounded.

## THEOREM. X.

*Whatever is, or can be conceived in an Infinite Being is Infinite.*

For whatsoever is, or can be conceived in an infinite being, is such infinite being it self, which is individable by our *7th Theorem*.

## THEOREM. XI.

*Nothing any way Compounded can be Infinite.*

For every compound is dividable, *Axiom* the 20*th*, But infinite being is undividable,

*Theorem* the *7th*, therefore no Compound is Infinite.

## THEOREM, XII.

*Infinite Being is neither a part, nor a whole.*

1. Not a part; For it must be a part either of a Finite or an Infinite; if of a Finite, a part would be greater than its whole; if of an Infinite, a part would be equal to its whole, both which are absurd, and contrary to our *7th Axiom*.

2. Neither is it a whole, for a whole, as a whole consists of parts, into which therefore it

 is

is Dividable, but infinite being is not Dividable, *Theorem* the *7th*, therefore is neither a part nor a whole, but above both these.

## THEOREM XIII.

*The difference between a Finite Being and an Infinite, is Infinite.*

For since an infinite being exceeds a finite, which is wanting of the infinite, if such excess, want, or difference, were finite, the infinite might be compounded of two finites, or a finite and an infinite, and so

would be dividable into them; against our *7th Theorem.*

## THEOREM. XIV.

*Infinite Being differs in ( or of ) its self from finite.*

For otherwise, either the difference between them would not be infinite, against our *13th Theorem*, or at least there would be two several infinites against our *6th Theorem.*

*Theorem*

## THEOREM. XV.

*Esse (or the principal of Being) is of it self.*

For it is that whereby whatever is is, Definition the first; now because we see many things are, 'tis necessary that there be an *Esse* (or such principles) For otherwise nothing could be; But one *Esse* cannot be from another *Esse*, because that were to run round from Cause to Cause *in Infinitum*, against our 2d. *Axiom*; therefore it follows it is of it self.

*Theorem*

## THEOREM. XVI.

*That only Esse is of it self.*

For otherwise, if any thing besides were of it self, *Esse* could not be that whereby whatever is, Is, against our 1st. Definition.

## THEOREM. XVII.

*That Esse it self is Infinite.*

For it is included in no bounds of being, and because there are not two Infinites, *Theorem* the 6th, therefore *Esse* and *Infinite Being* are the same;

and

and whatever is said of this, may be said of that.

## THEOREM. XVIII.

*Nothing can of it self pass from nothing to an actual Existence.*

For either it must do so whilst it is not, or whilst it is; not the first, for that which is not, can do nothing; *Axiom* the 4th, not the second; for that which is, is not in power to be that which already it is; *Axiom* the 5th, therefore, &c.

## THEOREM. XIX.

*No Finite thing is of its self, neither as to Essence, nor as to Existance.*

1. Not as to Essence; for since every finite thing is included in bounds of being this thing, and not another, if any finite being were of it self as to Essence, it would follow, that such being was bounded by it self, or did impose Limits on it self of being this and not another thing, which must be done either before it was, against our *4th Axiom*; or after it was, which will

will be againſt our 5th *Axiom*; & therefore cannot be done at all.

2. Not as to Exiſtence; for if it ſhould, then ſuch Finite being muſt be *Eſſe* it ſelf, or the firſt principle of Being, which alone exiſts by, or of it ſelf, *Theorem* the 16th; And then it would be infinite; *Theorem* 17th againſt the *Hypotheſis*; therefore no finite being is of it ſelf.

The ſame may more briefly be demonſtrated another way. Thus.

*Only* Eſſe *is of it ſelf*, Theorem 16th, *but* Eſſe *is infinite, therefore no Finite thing is of it ſelf.*

Theorem

## THEOREM. XX.

*In the production of things there can be no Circulation.*

For if *A.* should give being to *B.* and *B.* to *C.* and *C.* to the same *A.* it would follow, that *A.* in respect of the same *C.* were both an efficient Cause and an Effect, and so was before it was, which is absurd, and against our 3d. *Axiom.*

Theorem

## THEOREM. XXI.

*Every Finite being hath its being from Infinite being.*

For it hath its being from *Esse*, which is that whereby whatever Is is, Definition the the First; But *Esse* is Infinite Being, *theorems* 9th and 17th. Therefore, &c.

Again, whatever is, must either be of its self, or have its being from some other being, *Axiom* 6th; for nothing, *viz.* That which hath no being cannot give being to any thing, *Axiom* the 4th, but no finite thing

thing is of its self, *Theorem* 19th, and if it take being from another, such other must be either a Finite or an Infinite; if you say the last, you grant our present *Theorem*; If the first, it will be replyed, That this other Being must have its being either from Infinite, or some finite being, and so you must still either grant our *Theorem*, or else continue your progress from assigning one finite after another, which would be against our 12d. *Axiom*; and though you should be permitted so to do to never so great a number, yet could not the same

ſame be Infinite, becauſe Infinite, is undividable, *Theorem* the *7th*, but ſuch number (though never ſo vaſt) being compoſed of the unities of the finite beings produced, will be dividable into the ſame; *Axiom* the *20th*, and ſo will not be Infinite, but Finite, and by conſequence there may be aſſigned the firſt of ſuch finite beings whereby the reſt were produced, and which it ſelf was produced by none of them, (for no Circulation can be, *Theorem* the *20th*) And when ſuch firſt finite being is aſſigned, we ſhall ſtill ſay it is not of its ſelf,

*Theorem*

*Theorem* the 15th, but hath its being from some other being either finite or infinite, but it cannot be from any finite; for then, this, not that should be the first of finite beings, which is against the *Hypothesis*; and therefore it must be from infinite being.

Then, agreeing the first finite being to come from Infinite being, It will follow that the other finite things produced by that first, are likewise from infinite being; for that which is the Cause of the Cause, is the Cause of the thing Caused; *Axiom* 17. whence appears the truth

truth of our *Theorem*, that every finite hath its being from that which is infinite.

That the number of finite things, produced by other finite beings, is not infinite, is thus also demonstrable;

*Suppose the number of Men hitherto produced to be Infinite, the same will contain all the Men that have been, are, or can be, Axiom 13th; and so no Man would be henceforwards producible; but experience shews us every day and moment fresh Men are produced (and that without Circulation) therefore the number of Men produced, is not Infi-*

nite

*nite, but finite; and consequently there is a First, &c. as before, now what is here instanced in Men, holdings true by parity of reason in all other finite things which have being one from another, it therefore undeniably follows, that every finite being hath its being from a being that is infinite.*

Here let us take breath a while, and consider, that if a being which is confined to some limits of being, be properly termed finite, then a being which transcends all bounds of being must be called Infinite; Of some of the proprieties of both these we have treated hitherto

therto, comparing them, one with the other, yet not at all determining whether there were any such things, especially any Infinite being; so the explication of the first *Theorem*, but only have made it evident, that if there be such things as Finite beings none of them can be of its self, but every of them can only be from some being that is Infinite; and now we proceed thus.

## THEOREM. XXII.

### *The World is Finite.*

For the Tereſtical Globe is not the whole World, but a part thereof; the ſame we may ſay of the Sun, Moon, and every Star, or even of Heaven it ſelf; whence it appears, that the World is a certain whole Compoſed of thoſe parts, and is therefore dividable into them, *Axiom* the 20*th*, ſo not Infinite; *Theorem* the 7*th* therefore Finite.

## THEOREM. XXIII.

*There is really an Infinite Being.*

For there is really a finite Being; As, the Earth, the Sun, the Moon, Man, *&c.* Therefore there must be an Infinite Being from whom these have their Being, *Theorem* the 21*st*. For it cannot be said, that heretofore indeed there was an Infinite Being that gave being to these Finites, but the same is now no more; for then such Infinite being must have been included in Limits of duration, and consequently not Infinite,

*Definition* the *7th*, which is contradictory and absurd.

## THEOREM. XXIV.

*Infinite Being is of it self.*

For otherwise it hath its being from other besides it self, *Axiom* the *6th*, which must be either Finite or Infinite, but it could not from the first, because the Vertue of a finite Being, being finite; *Axiom* the *10th*, Its effects cannot be Infinite; *Axiom* the *11th*, nor from the Second; for there cannot be two Infinite beings; *Theorem* the *6th*: therefore the *Axiom* is undeniable. Again,

Again, Infinite being, is *Esse* it self, *Theorem* the 17*th*; but *Esse* is of its self, *Theorem* the 25*th*: therefore Infinite being must be of its self.

## THEOREM. XXV.

*Infinite Being is Independent.*

For it is of it self, *Theorem* the 24*th*, therefore Independent or any other; *Axiom* the 7*th*.

## THEOREM. XXVI.

*Whatever is Independent, is Infinite.*

For, whatever is of its self, is *Esse* it self, *Theorem* the 16th: but whatever is Independent, is of its self, *Axiom* the 7th: therefore whatever is Independent, is *Esse* it self; but such *Esse* is infinite, *Theorem* the 17th: Therefore so is whatsoever is independent.

## THEOREM. XXVII.

*Infinite Being is Eternal.*

For otherwise, either it hath its Being from some other, against our 24th *Theorem*, or past of it self from nothing to an actual existence, against our 18th *Theorem*, therefore Infinite being must needs be Eternal, or rather is its own Eternity, or Eternity in self.

## THEOREM. XXVIII.

*No real matter flows from Infinite Being out of its self, whereby it may produce a Finite Being.*

For if there should, Infinite Being would be dividable, against the 7th *Theorem.*

## THEOREM. XXIX.

*Infinite Being produces a Finite Being by the simple Act of its will.*

For since no real thing flows from it out of its self whereby it may produce a Finite Being,

*Theorem* the 28*th*; Therefore it muſt needs produce the ſame by ſome Immanent Act, which can be no other than the meer Act of its will; for in the production of finite things we muſt neceſſarily at laſt come to ſome firſt things produced by Infinite being alone, as we have proved, *Theorem* 21ſt. But innumerable things there were producible, which of themſelves were equally indifferent to be produced; therefore when Infinite Being goes to produce ſomething out of it ſelf, either all things poſſible to be produced, ſhould be produced toge-

ther

ther at once, or nothing (both which it is plain are false and absurd) or else Lastly, we must admit an election or Act of such Infinite Beings will whereby it produced one thing rather than another; since it is in its producing, superlatively, free, powerful and wise, yea supream liberty and infinite wisdom and power it self, *Theorem* the 9th. Yet still the production of a finite being is peculiarly attributed to the simple Act of its will, and so to Love, which is the wills proper Act, and not to power or wisdom, because although Infinite Being, be Infinite

nite Wiſdom and Power, as well as Infinite Love, yet it produces not at all that can be produced, nor all that it underſtands its ſelf able to produce but only that which it wills or is pleaſed to produce at that moment wherein from eternity, it will'd it ſhould be, becauſe the will of Infinite Being, is the ſame with its Omnipotence, *Theorem* the 9th, and therefore is of its ſelf infinitely efficacious and needs nothing elſe either efficiently or ſubjectively to aſſiſt it in producing; for otherwiſe it would not be ſupreamly free and Omnipotent, againſt the

the premiſes, therefore our *Theorem* ſtands undeniable, *viz.* That Infinite Being products a finite by the ſimple Act of its will.

## *THEOREM.* XXX.

*A Finite Being once produced by an Infinite, is continually produced or conſerved by the ſame Infinite Being.*

For ſince a finite being is produced by an Act of the Infinite beings will, *Theorem* the 29*th*. Therefore it is only ſo far a finite being as infinite being wills it to be; but how far that

that wills it to be, ſo far it doth produce it, becauſe the Omnipotent will of infinite being is moſt efficacious, *Theorem* the 29*th*. Therefore a finite produced by the infinite, is thereby continually produced, which continual production we uſually call its conſervation, which ceaſing, ſuch finite being immediately drops into its original, nothing, and ceaſes to be.

*Theorem*

## THEOREM. XXXI.

*Infinite Being concurrs efficiently and immediately to all the real effects of a Finite Being.*

For since infinite being by an Act of its will continually produces a finite being, by giving it both being and power of acting according to the last *Theorem*; therefore at whatever moment such finite doth act, infinite being wills it so to do; for otherwise either it should give it power of acting in vain, and so would not be infinite wisdom, against our *9th Theorem*. or at least

a

a finite being should Act contrary to the will of infinite being, which so would not be infinitely potent against our 29th *Theorem*; but so far as infinite being, wills a finite being to Act or produce a new real effect, so far it causes it to Act, and what it wills, it also produces its will, being most efficacious: *Theorem* the 29th.

*Theorem*

## THEOREM. XXXII.

*Every Finite Being, immediatly depends in its Being on Infinite Being.*

For 'tis produced either by infinite being alone, or by some other finite being; if the first, the truth of the *Theorem* appears; if the last, then since infinite being doth so efficiently and immediately concur to all the real effects of a finite being, *Theorem* 31. Therefore also every finite being produced by another finite depends in its being immediately on infinite being.

*Theorem*

## THEOREM. XXXIII.

*No Finite Being is or can be from Eternity.*

For since every finite hath its being from infinite being, according to our 21*st*. *Theorem*; therefore if we suppose any finite being to have actually been from eternity, since it was produced by the simple Act of infinite beings will, *Theorem* the 29*th*. and thereby continually produc'd, *Theorem* the 30*th*. Therefore if infinite being will, (as it may) that such finite being shall from henceforwards be

everlasting, 'twill follow that its duration being included in no bounds, must be infinite, and so individable; *Theorem* the *7th*. In which by consequence there will neither be before, nor after; *Theorem* the *8th*; but it will be all at once; and therefore a true eternity according to our *6th Definition*; but infinite being is also eternal, or rather eternity it self; now therefore the eternities of the finite and infinite are two, or numerically the same; if the first, then there will be two eternities against our *6th Theorem*; if the second, than since

the

the eternity of an infinite being is the very same with its entity, *Theorem* the 9th. Therefore if infinite being can give to a finite being its own eternity, it will also give it its own infinite entity, and so the finite must be Infinite against the *Hypothesis*.

The same is otherwise demonstrated thus; no finite being can be actually existing, but the same was producible from eternity; therefore no finite being was, or could be from eternity; for if it should, it would at the same time be both in Act and Power, or (which that implies) it would at

the ſame moment be actually, and not actually exiſting, the conſequence is plain, the antecedent proved thus; becauſe every finite being is produced only by an Act of infinite beings will, which in producing is moſt free and unconfined; *Theorem* the 29th. And therefore indifferent in it ſelf, to give, or not give actual being to this thing, and therefore ſuppoſes ſuch finite things to be only in power; for otherwiſe its indifferency would be about giving, or not giving being to a thing which already is in Act, or to a thing impoſſible, which on either ſide

is

is absurd, wherefore there is no finite being can actually be from Eternity, though it may from all Eternity be possible.

## THEOREM. XXXIV.

*This World had not its Being by any Physical, or Natural Generation, nar concourse of Attoms.*

For all Natural Generation tends to some one thing formally and by it self; but this World is not any one thing formally and by it self, but only by accident; that is to say, Composed of several bodies,

as Earth, Sun, Moon, &c. Of different Species and discontinuant, therefore could not owe its Being to any Natural Generation.

Nor yet to the fortuitous concourse of wandring Attoms according to the Dream of *Epicurus*, whose ridiculous *Hypothesis* being of late reviv'd, hath undeservedly procured to many followers, and is in Sum no more but this. *That in an Infinite Ultramundane Space, there is an Infinite Troop of Attoms, or little Particles which have an eternal motion that makes them Encounter and justle each other; and*

that

*that such their casual concourse and shuffling together, made up this World and danced them by meer chance into all these beautious visible Beings, and in that exact order and harmony which we behold.*

A conceit so absurd and extravagant that it deserves scarce any other Refutation but a hiss; yet that we may continue our Method, we thus seriously and in brief raze its foundations, and say,

That these imaginary Atoms in this fancied vacuity were either eternally there, or not, if the last, than they were

placed thereby somewhat before and above them, and that leads us to our principles of an Infinite being or Deity; if the first, then they must of necessity have been without alteration there still; for whatever is eternal is unchangable, that is, can never ceale to be as it was, or produce any other thing by varying its own form; nor can any thing be Infinite in change, since what infinitely is, is the higheſt perfection of being; now Change is a perfect relative to imperfection, and to imagine a change in what is Infinite, is to imagine a change

from

rom the highest perfection, which is unimaginable.

## THEOREM. XXXV.

*This World was Created in time by Infinite Being.*

For since 'tis finite, *Theorem* 22. Therefore it is not eternal, *Theorem* 33. Besides those who with *Aristotle* conceit the World to have been from all Eternity, do suppose the motion thereof, or of Heaven to be Eternal, in that they confess the first mover of the World to be Eternal; which being supposed, either the number of the revolutions of

of the *primum mobile* from Eternity hitherto, is finite or Infinite; if the first, then its first revolution may be assigned, and consequently the beginning of the Worlds duration, and so the same cannot be Eternal, *Axiom* the 19*th*. If the second, then such number, will be no number against the *Hypothesis*; for that every number is dividable, *Axiom* the 20*th*. Because compounded of a multitude of Unites; *Definition* the 11*th*. But Infinite is undividable, *Theorem* the 7*th*. Whence it follows, that no number can be Infinite and consequently this World not Eternal.

That

That the number of the revolutions, or turnings round of Heaven hitherto is not Infinite, may also otherwise be proved; for were it Infinite, it must comprehend all its revolutions that have been, are, or can be, *Axiom* the 13*th*. And by consequence no more Circulation would be possible, but every week we know there are new whirlings round of the first Heaven.

*Therefore this World cannot be Eternal, but must begin to be in time by a duration proper to it self, but it neither received being from nothing*, Axiom *the* 8th.

Nor

*Nor had it by any Physical Generation*, Theorem 34. *Nor Lastly could it of its self pass from nothing to actual existence*, Theorem *the* 18th. *And therefore must be brought out of nothing to such actual being, immediately by that whence every Finite Being takes its* Esse, *viz. Infinite Being* Theorem 32. *But that which is so produced, is properly said to be Created*, Definition *the* 9th. *Therefore this World was Created in time by Infinite Being, which is what we undertook to demonstrate, For Infinite Being having all things virtually existing in himself, made all matter out of*

no

*no matter, but from his own active potentiality, who being without, and above all cause, must necessarily be acknowledged as the Author of all causes.*

## THEOREM. XXXVI.

*This World, and the several Beings therein, are governed by the providence of Infinite Being.*

For since Infinite being is the immediate efficient cause of this World, and the several beings therein produced, *Theorem* 32. And that every efficient cause Acts for some end, especially in-

infinite being, because it is infinite Wisdom, *Theorem* the 9th. Therefore either Infinite being must be said in vain to Act for some end, or it will order this World, and all the several beings by fit and agreeable means to some end intended and designed by its self in their production; and this is properly called to rule by its providence, *Definition* the 10th.

The same likewise appears otherwise thus, Since we manifestly see there is a providence in all Animals; for Brutes provide for their young; Parents for their Children; A Prince

for

for his Subjects, which finite providence must be from Infinite being, *Theorem* 32. And therefore Infinite being it self must be provident, as well by our 8. as 3. *Axiom*; yea must be Infinite Providence; that is, a Providence extended to every finite being; for otherwise it would not be infinite: therefore this World and all things therein are governed by the providence of Infinite being.

Again, every finite being is continually produced by Infinite being, which is called the conservation of such finite being, *Theorem* the 30th. But it

is

is produced by an Act of its will, which is the same with Infinite Wisdom, *Theorem* 29. And therefore neither rashly nor to no purpose, but for some end; and therefore it is continually directed to such end, by the same infinite being which indeed would not be infinite, if it were not provident, or rather if it were Infinite Providence, which leaves nothing any where wholly void of it self.

Now this Providence of Infinite Being is found to discharge a threefold office.

1. *In placing the several finite beings*

*beings in their ſeveral ranks and orders.*

2. *In preſerving them in ſuch their places and order.*

3. *In moving and directing them to their reſpective proper ends according to every ones Nature; and therefore it provides that neceſſary cauſes ſhall act neceſſarily, contingent, contingently, and free cauſes freely.*

And moſt conſonant it was to Infinite Wiſdom, to will, that ſome of its Creatures ſhould be free Agents; that is, endued with underſtanding and will, to the end, that infinite being might not remain un-

known amongst all the finite beings produced by its self, and have none to celebrate its Glory, and return the tribute of worship and admiration to their Creator; but that it might at least by such free Creatures (which in this behalf, it hath enabled and made after its own Image above others) be owned in their understandings to be of all things, the beginning, middle (or preserver) and last end, and by their wills might be above all Created things, Adored, Loved and desired; that so such free Creatures by becoming like to the Infinite Be-

ing

ing in Purity, Juſtice, Charity, Holyneſs, &c. Should always tend thereunto, and at length obtain, and everlaſtingly enjoy the ſame.

And here we may behold the Baſis of thoſe two grand Pillars of the World, Reward and Puniſhment; For theſe free Creatures being made capable of diſcerning Truth from Falſhood, and what is juſt and righteous, from that which is unjuſt; and thereby of knowing their own excellency, and conſequently their greater obligations above all other finite beings; therefore by decree of

Infinite Providence, just things are by them either to be done, or suffered, so that if they follow not the one voluntarily, they fall into the other necessarily.

## THEOREM. XXXVII.

*There is some certain ultimate (or last) end of all Finite Beings.*

For every finite being is produced by infinite being, *Theorem* 32. And therefore is ordained for some end by such infinite being, *Theorem* 36. Now this end is either the ultimate end,

end, and ſo our *Theorem* is granted, or only a mean to ſome ultimate end; and if there be ſuch an ultimate end, our *Theorem* is granted, if there be not, then ſuch other end could not be a mean thereunto, againſt the *Hypotheſis*; therefore there muſt neceſſarily be ſome certain laſt end of all the ſeveral finite beings, in which every finite being attains the complement of its perfection, according to its Nature.

## THEOREM. XXXVIII.

*Infinite Being is the ultimate, or last end of all Finite Beings.*

For otherwise there would be a progress in ends Infinitely, whereby a finite being would never attain that end intended by Infinite Being in its production, and so it would be ordained thereunto by Infinite Wisdom to no purpose; or else there must some finite being be assigned, which was made by Infinite Being for no other end, than that it might be the end of all other finite beings. *Theorem*

*orem* the 37*th*. And ſo ſuch other finite beings would likewiſe be the laſt end of that, and they would mutually be cauſes to one another in the ſame kind which all Philoſophers confeſs cannot be.

Beſides, the ultimate end is always extreamly deſired by thoſe things which tend thereunto, becauſe it ſatisfies them, and having obtained the ſame, they reſt; but if no finite being can ſo much as ſatisfy it ſelf, but ſtands in need continually to be produced and conſerved, leaſt it ſhould ſink into nothing and ceaſe to be; *Theorem* the

30th. Much leſs can it ſatisfy any other finite being, eſpecially Mans Appetite which can never be ſatiated with any thing finite; ſo that we may ſafely conclude no finite being can be the laſt end either to its ſelf, or another.

Once more ſince a rational creatures is obliged which its whole underſtanding and entire will to tend to that laſt end for which it is ordained, therefore if the ſame ſhall be any thing beſides Infinite being, it will be bound to turn it ſelf from that infinite being, which as we ſaid before, made ſuch

rational

rational Creatures, meerly that by them through understanding and will he might be known and loved; nothing therefore but Infinite Being can be imagined to the last end of all finite beings, and which at last possest by every thing tending thereunto according to its proper Nature; and that immediately through the understanding, and will, or knowledge, and love by rational Creatures, and through them by other things mediately.

Now this infinite, only one, most simple, immutable, independent, eternal being; the

Creator

Creator, Preſerver, moſt provident Governour, and ultimate end of the World, and all things therein, is by the unanimous conſent of all Nations called God, who is infinite Goodneſs, infinite Wiſdom, infinite Love, infinite Juſtice, infinite, and whatever elſe is becomingly attributed to him; to whom every creature for its being, power of acting, and preſervation received, whether immediately or by ſecondary cauſes, doth owe it ſelf, and its being, it power of acting, and all its operations; ſince the Cauſer, original, and maker of a thing,

must

must needs have a property in it; nor can he be disseised of his right to a thing, that caused it first to be.

But above all, every rational Creature ought wholly to devote and consecrate to this Omnipotent and Ineffable Being, the sole and intire use of its understanding, and its will; since so to do, is both their duty, and their chief perfection and supream happiness; which consists in knowing and loving him. To whose most sacred and infinite Majesty, be thanksgiving, Praise, Honour, Power, and all Glory, for ever and ever. *Amen.*

*Theorem*

## THEOREM. XXXIX.

*God in Acting is not bound to the Laws of Nature, but by his Power, Infinitely excells Natures Power.*

The first part is proved thus, The Laws of Nature are, that it can make nothing out of nothing, nor any thing out of every thing, *Axiom* 21. But only something out of something, meet and idoneous for that purpose; but God makes and does whatever he pleases, *Theorem* the 29*th*. And that out of nothing, *Theorem* 35. Therefore

fore much more out of any thing; since there is a greater power shewn in producing a thing out of nothing at all, than in making it out of some other thing.

The second part is thus evinced, as a thing is in its being, so is it in its Power, *Axiom* the 9*th*. But God is infinite being, *Theorem* 38. And therefore his power is Infinite. But Nature is a finite being, *Definition* the 12*th*. And so its power finite also, *Axiom* the 10*th*. Therefore the strength or power of God doth infinitely excel that of Nature, *Theorem* the 13*th*.

Now

Now those wretched votaries of Hell, the positive and dogmatical Atheists, who with a brazen Impudence and imparallell'd Ingratitude, disown their Creator, by denying that there is a God; do yet generally admit of Nature, and confess it took its being from none, and therefore are forced to confess that it is of it self, *Axiom* the *6th*. And so that it is Infinite, *Theorem* 19*th*. And by consequence omnipotent, *Theorem* 9. But this is absurd and against experience; for we daily see that Nature is very strictly subject to rules and Laws, so that it is not able

able to beget any thing out of every thing, but only out of its proper seeds; as Wheat from Wheat, a Wolf from a Wolf, &c. Since Nature therefore is subject to Laws, Who is the Law-giver? If she be a Subject, Who is the Lord? Certainly he who is truly Omnipotent, and did first impose these bounds, and circumscribe her power in these Lymits; *To wit*, God the Infinite Creator of Finite Nature.

*Theorem*

## THEOREM. XL.

*God can do whatever doth not imply a Contradiction.*

For God can do whatever is possible, otherwise he were not omnipotent, but whatever implies not a contradiction is in it self possible; Therefore God can do whatever implies not a Contradiction.

### *The Conclusion.*

Thus far humane understanding is able to dart its proper beams, what remains requires some

some more excellent opticks, and can only be discovered by the assistance of Faiths celestial Tube; yet though our Reason, or that meer natural Light God hath planted in our Souls, be not able of it self to fathom those adorable Depths and sacred Mysteries of the Trinity, Hypostatical Union, Resurrection, and other verities of the Christian Creed, yet in some measure, it prepares for the entertainment of the same, and when they are revealed by God, and declared by his Ministers, It enforces our consent to them by its proper light, since there-

by it knows, First, That God cannot Lye; and Secondly, That God in acting as well within as without himself, is not bound by the Laws of Nature, *Theorem* 39. And therefore able to do whatever implies not a Contradiction, but in the premises and whole body of our Religion, no contradiction offers it self; and therefore the Soul lead on by a divine Faith, and supported by right Reason, embraces these sacred truths when proposed, and yields an unfeigned and undoubting consent and obedience thereunto.

In

In Brief, The belief of this propoſition, that there is one ſupream, eternal, independent Being, infinite in Wiſdom, Power, and Goodneſs, and Maker, Governour, Preſerver, and ultimate End of the World and all Creatures therein, *viz.* GOD, is the firſt ſtep to Religion, and ſo aſſerted by the Author of the Epiſtle to the Hebrews, *He that comes to God muſt believe that he is*; where by *coming to God*, according to the mode of expreſſion ordinary with the *Hebrews* is meant, *worſhiping him*, to which none or can addreſs themſelves, without

believing *that he is*; So that a firm assent to the *Existence of a Deity* necessarily precedes all adoration of, and obedience to him. For the more ready disposing persons unto which (especially such as have been seduced of Satan to entertain mean thoughts of those Sacred oracles wherein God hath more fully and expresly declared himself and his will) 'tis hoped the premised Demonstrations may prove in some measure Conducive; Since 'tis certain that this proleptical principle of the Being of a God implanted in Mans Nature, with the deductions

ductions which do immediately flow, and may necessarily be inferr'd from thence, is the original of all natural Religion, and the foundation of all that Virtue and Veneration, which we admire in the pagan World: to this Idæa engraven in their Souls, were those gallant Hero's, *Socrates*, *Plato*, *Tully*, *Seneca*, *Epictetus*, and other Heathen Worthies, endebted for the seminal principles of all that solid honesty and piety, which sparkled with *so much Lustre* in their Lives and Discourses, that a serious reflection thereon, cannot but Sum-

mon up Blushes on the guilty Cheeks of most pretended Christians, to see themselves (to whom the Sun of Righteousness vouchsafes to appear in a Gospel Meridian) surpast in real goodness by those who had only Natures glimmering Light for their Conduct.

AN

# APPENDIX

## *Concerning the most* Proper Method *of Preaching to* Pagans *and* Infidels.

THE mention of *Pagans* in the close of the precedent Discourse, invites us on this Opportunity to offer a few things touching the most *Effectual Course* of dealing

with them, in order to their Conviction and Conversion to *Christianity*.

That the Gospel, *viz. The glad tidings of Mans Reconciliation to* a God through a crucified Jesus shall one day be proclaimed in every Land, even to the extremest corners of the habitable World, and amongst the most *savage* and *barbarous* of *Adams* Off-spring is part of our Belief, warranted by *Authority*, no less then Infallible; and certainly 'tis very *strange* and very *sad* to consider, That too many, who appear so *passionately* zealous about what they apprehend,

concerns the Honour of God in the skirts of Religion, and *little Adiaphorous Circumstances*, should yet unconcernedly behold near three parts of the known World lie chain'd up by the *Prince of Darkness* in a stone-blind *Paganisme*, or what is equally wretched, a filthy obscure *Mahumatisme*, without contributing ought but a lazy *Insignificant Vtinam* to their Relief. Do we not much too much busie our selves about *Mint* and *Cummin*, and too little regard the weightier matters, when we so fiercely reincounter each other to the wound-

wounding of *Charity*, and banishing *peace* and Brotherly love out of our streets for a few *darlingopinions*, in themselvs no less *indifferent*, than to us *uncertain*; and yet in the mean time seem not at all affected with their deplorable condition, who scarce ever heard of a *Redeemer*. Have we not the highest obligations in the World upon us, to be thankfull to that mercifull hand of *Providence*, that hath ordered our lott so graciously, and fixt our Habitations in those Regions where *Christianity* is universally profest? And can we any way more *illustriously* e-

*vidence*

*evidence* our *gratitude* in this behalf, than by endeavouring with the pious *Samaritan Lepers* to make others sharers in the happiness we enjoy. 'Twould certainly be more *glorious*, if these *great and fervent Spirits* would turn the bright flames of their *Zeal* to the burning down *Ethnick Temples*, rather than to the wasting and unsettling *Christian Churches*, and strive more to enlarge the Tents of *them* in the borders of *Japhet*, than to promote unseasonable divisions in *Reuben*, which must cost each truly pious Christian so many *sad thoughts of heart*.

In

In the *Primitive days*, The Promulgers of the *Gospel* went out supernaturally furnisht with the *gift of Tongues*, and enabled to seal the truth of their Doctrine as well with working of *Miracles*, as laying down their lives, and by performing *such Actions* as could not but be acknowledged the Effects of a *divine* assistance, did (as it were) *enforce* the Gentiles belief. But now these extraordinary *Gifts* being generally ceased, there seems a greater need of improving *natural parts* to the best advantage, and pursuing the most *rational method* of

In-

Instruction, which seems to be

First, To *cast out the strong man armed*, to shew the *vanity* of their present Apprehensions, taking them off from their worshipping *Idols* or *Devils*, by shewing them, that it is no lesse *ridiculous* then *wicked and detestable*. 1.

Secondly, To lead them by the most suitable *perswasives* and demonstrations to the knowledge of *one true God, Creator and Governour of the whole World and all things therein*; and that he is *most good, most wise, most blessed, Eternal, Immutable*, &c. 2.

And

And that if he were not all this, he would want to be *so*, and so could not be God; for who in his wits would admit an *indigent God* into his *Creed*, since all *want* is Imperfection and misery.

3 Thirdly, After their minds are hereby settled in this great Principle, *The Existence of a Deity*, they are next to be informed concerning their *own nature*, in what condition *man* was *Originally created*, and how he fell by Satans temptation from that glorious *state*, which may easily be evinced; for since *all other Creatures* keep in the same natural

natural order ordained for them from the beginning; how ſhall we imagine that *mans nature* (the nobleſt part of the Creation, and for whoſe ſake the reſt ſeem chiefly made) ſhould ſo prodigiouſly be *depraved*, and become worſe than brutiſh, raging in quarrels, rapines and cruelties againſt it ſelf, and obnoxious to ignorance, inconſtancy, ſloth, diſeaſes, death, and a thouſand miſeries which would accuſe infinite wiſdome of an errour, *unleſſe* we believe that man firſt created upright, and endued with *Free will*, did by tranſ-

greſſion

gression *forfeit* all his happy priviledges, and so became liable to all these evills as *just punishments* for such his sin.

4. Fourthly, hence it follows that man having offended against an *Infinite God*, there was no appeasing Divine Justice without an *Infinite* satisfaction. This only, the *Son of God* could make, whose love to miserable *humanity* causes him to quit his *mansions of Glory*, to take on him our nature, and by his *death* to open to us the gates of *Life and Immortality*: and here may be *unfolded* the whole mystery of our blessed Saviours *Incarnation*,

with

the purity of his *Life*; grievousness of his *Crucifixion*, certainty of his *Resurrection*, and glorious *Ascension*, &c.

5. Fifthly, Adde to all this the Excellency of the *Doctrine*, shewing, that there is nothing required in the whole Christian profession, but what is highly *reasonable* in it self, and mainly *conducing to the accomplishing and ennobling* humane nature: not a few *rigid persons* are apt to draw our *Religion* (the greatest lately in the World) in too sad a *habit*, with a *frowning* (*countenance* and *sower looks*) more ready to *frighten* than *invite* raw

*Proselites* to a more intimate converse.

The persons that undertake this *glorious work* of propagating the Gospel (which is attended with the *Pleadites* of Angels and *prayers* of all good men) ought to be fitted for the same in respect of *mission* and *Abilities*. 'Tis no sleight nor trivial affair attempted out of *wantonnesse*, *vanity*, or *vain-glory*; they are Gods *Ambassadors*, and should see they have his *Commission* and *Warrant*, without whom *Paul plants*, and Apollo *waters*, *but all in vain*. A lively vigorous faith is required to set forth the

Word

Word with *power and authority*, and carry them through all dangers, hazards and difficulties that may occur; they ought also to be very expert in the *language* of those persons they design to instruct, that they may readily in *clear intelligible terms* distill their discourses into their souls. Thus our *blessed Lord*, though he chose his Apostles *Fishermen, and ordinary Mechanicks* (lest vain men should suspect his holy Doctrine for the contrivement of some *great worldly wits* or plot of subtle self-interested *Politicians*;) yet before he sent them abroad

into the Nations, he made them the best Linguists in the World; above all, *Sweetness of nature, and holyness of Life* are necessary. This is a *Cardinal Sentence*, and convinces more than all the charms of the most accomplish'd Orator. How odious did *Contentiousness and cruelty* render the very name of *Christianity* to the poor *Americans*, *Shew us thy Faith by thy Works* is every mans proposal. Can we imagine they design any other end to put a cheat on us, who tell us of *Crowns, and Glory, and everlasting happiness* in the other world which we can only aspire to by

*Purity*

*Purity*, and *Mortification*, *Self-denial*, &c. in this; And yet themselves practice things *quite contrary* to all these they so eagerly recommend.

These *Stumbling-blocks* which cause *the name of the Lord to be blasphemed amongst the Gentiles* ought to be removed; And these *Fishers of men* must approve themselves *Lights* in *Conversation* as well as *Doctrine*; That so God may be glorified, the souls of their hearers saved, and themselves enjoy that *glorious promise* made to such as turn many to Righteousnesse;

*Of*

FINIS.